slashing, to make such a one perceive that he i^ dead ? But if he be sensible, and will not acknowledge it, then he is worse than dead, being castrated as to that pudor, that belongs to a man.— Moreover, that philosopher took notice, that in those times, when this denial of most evident truths proceeded rather from impudence than stupidity or sottishness, the vulgar would be apt to admire it for strength of wit and great learning;

av §£ nvoc TO cuS^/iov *airovGKpwO'ri, TOVTO £TI* /ecu Svvajiuv icaXovjaev' But if any man's pudor be deaded or mortified in him, we call this power and strength.— Now, as this was sometimes the case of the Academics, so is it also commonly of the Atheists, that their minds are partly petrified and benumbed into a kind of sottish and stupid insensibility, so that they are not able to discern things that are most evident; and partly depudorated, or become so void of shame, as that though they do perceive, yet they will obstinately and impudently deny the plainest things that are; as this, that there is any idea answering to the word Obd, besides the phantasm of the sound. And we dd the rather insist upon this prodigious monstrosity of Atheists in this place, because we shall have occasion afterwards more than once to take notice of it again in other instances, as when they affirm, that local motion and cogitation are really one and the self-same thing, and the like. And we conceive it to be unquestionably true, that it is many times nothing else, but either this shameless impudence, or sottish insensibility in Atheists, that is admired by the ignorant for profoundness of wit

learning",* aXXa ravr^v Suva/uv ciTrw ; /^i) yevorro. a % * Epictet. apud Arriuii. ubi supra, p. 96,